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song revealing the murder. I heard this last from an Italian fortune-teller. The Hebrews believed that there is one bone in a man from which his soul would rise at the Judgment-Day. The Wabanaki Indians have a long and curious story, given in my "Algonkin Legends," of a sorcerer who is often killed, but always revives from one bone. I not long ago saw a dagger in Geneva, the handle of which was a human bone. Brinton has mentioned the Hebrew bone *Luz*, but not the curious and widely-spread identification of a bone with a fairy. From this the Gypsies call dolls and all Punch-puppets, etc., *kukolos* or *cockaloes*. — *C. G. Leland.*

HANDSELS (vol. iii. p. 56). — It is an Eastern superstition, widely spread, that to have good luck a shopman must sell to the first comer in the morning whatever he wants at any sacrifice. Sharp fellows take advantage of this. I think it has been disseminated of late by Oriental Jews.

C. G. Leland.

RECORD OF AMERICAN FOLK-LORE.

ESKIMO AND NORTHWEST CANADA. — E. Petitot publishes in the "Revue des Trad. Pop." p. 590, a number of songs which he collected during his long stay in the Mackenzie Basin a number of years ago.

A mine of information is contained in the Rev. Father A. G. Morice's report on the Western Dene ("Jour. Can. Inst." p. 109). The customs and the social character of the tribes of the interior of British Columbia, so far as they belong to the Tinnah group, are described in minute detail. As the report was written on the lines of a sociological circular of inquiry, issued by the Canadian Institute, and as the circular does not emphasize the importance of studies on religions and folk-lore, these subjects are not treated as fully as we might desire, and as the author is certainly able to deal with them. The fact which is most clearly brought out by the paper is, that these tribes are much influenced by those inhabiting the North Pacific coast, and that the point of contact and of diffusion must be looked for on Skeena River.

Incidental remarks on customs and beliefs are to be found in F. Boas's report on the tribes of the North Pacific coast (Proc. British Ass. for the Advancement of Science, 1889). While other subjects are treated at some length, the author does not give any information on the myths and traditions of the tribes he describes. The coast tribes and the Kootenay of the upper Columbia valley are treated in this report.

WASHINGTON. — Rev. M. Eells continues his valuable series of papers on the Indians of Puget Sound. In the March number of the "American Antiquarian" he treats the Wanderer legend in its connection with the religious ideas of the natives and the shamanistic practices of the Indians of Puget Sound. It appears from this paper that the legend of the creator, who returned to the world when mankind became bad, in order to punish